GUIDE TO THE SP8 BORORO FILE

[This file is concerned with the Ge-speaking Bororo tribes of the central Brazilian province of Mato Grosso. Aboriginally, the Bororo were predominantly hunters, gatherers, and fishermen. However, nowadays a good bit of agriculture is practiced, with emphasis on manioc and maize, and more recently rice is being planted. The Bororo have a strong moiety organization, with dwellings, each accomodating a matrilocal extended family, being clustered by matri-sibs and matri-moieties on the north or south side of the village. Marriage is regulated by local, endogamy and by moiety endogamy. The group has become strongly influenced by Roman Catholic missionaries and by Neo-Brazilian culture, with much of the aboriginal culture being lost. The file concentrates on the Eastern Bororo (Orarimogodogue), but information is included on most groups and on Bororo culture as a whole.

The Bororo file contains eight sources, one (1: Lévi-Strauss) being a translation from the French and one (5: Baldus) being a translation from the Portuguese. 2: Lowie is a cultural summary of the data available in the early 1940's and should be read as an introduction to Bororo culture. There are two major sources in the file, 1: Lévi-Strauss and 4: Levak. 1: Lévi-Strauss presents a detailed analysis of the social structure of the village of Kejara on the Rio Vermelho, along with a long descriptive analysis of sib traditions and myths. 4: Levak is a detailed analysis of the kinshp system and social structure of the Bororo of the village of Pobojari, containing as well data on ethnoscience and the life cycle. 3: Petrullo presents data on the Bororo da Campanha and the São Lorenço River Bororo, based on a survey trip in 1931. 5: Baldus is a long essay on the social position of women among the Bororo based on field

work in 1934 and 1935. 6: Kozak is a popularized account of Bororo death practices with many photographs. 7: Cook and 8: Cook are rather superficial descriptions of life in the Bororo villages which he visited in 1901. As it now stands, the Bororo file contains quite good material on social organization and structure, but rather limited information on other aspects of the culture. Because the data derive from a period of over a hundred years all told, with many acculturative influences at work, the researcher should establish the time and place foci of the materials he uses very carefully before using them in comparative work. The file was processed between 1965 and 1975.]